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CONGRESSIONAL RECORD — APPENDIX

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gether free people in the Western Hemisphere. Certainly, the discussion and exploration in depth of the matters under consideration at the Chamber of Commerce of the Americas convention will be immeasurably helpful, not only to the participants, but also to other people and the respective governments of the delegates and observers.

The convention committee, under the able and dedicated chairmanship of Frank P. Gatteri, has done an outstanding job, and I am sure that the men and women from throughout the hemisphere who attended this convention have found it instructive and informative as a result of such speeches as delivered by our distinguished colleague, the Honorable ARMISTEAD SELDEN. I am sure, also, the convention was an enjoyable occasion because of the wonderful hospitality of the Miami-Dade County Chamber of Commerce, the Convention Committee, the patrons, and the sponsors.

A View of Excise Tax Philosophy

EXTENSION OF REMARKS
OF

HON. JOHN O. MARSH, JR.
OF VIRGINIA

IN THE HOUSE OF REPRESENTATIVES

Tuesday, June 15, 1965

Mr. MARSH. Mr. Speaker, under leave to extend my remarks in the Appendix, I include an article by William D. Pardridge which appeared in the Richmond, Va., Times-Dispatch, on June 13, 1965, as follows:

EXCISE TAX CUT CALLED A TURKEY
(By William D. Pardridge)

(EDITOR'S NOTE.—Proposed excise tax cuts have become the subject of argument among economists. This article presents a critical view of parts of the proposal. It was written by the former editor of the Washington publication, Air Affairs, who also has studied in the fields of international relations and economics.)

The proposed lifting of Federal excise taxes on certain consumer goods and services is a real turkey.

Taxation of nonessential goods or near-luxury items is economic and no cause of lower employment.

Taxation, however, of essential goods and services is uneconomic and a drag on employment.

There are two reasons why our economy could now have salt in its wounds.

First, look at some of the goods that get preferential treatment—handbags, luggage, toilet articles, jewelry, and furs.

That's not all. Here are some services that get a boost—bowling alleys, pool tables, movies, racing, cabarets, and club dues.

These goods and services should be taxed in deficit times, for they are expenses of those who already have provided themselves with food, clothing, and shelter, three prime necessities of human life.

Second, taxes on these nonessential goods and services tend to subdue production that does not make for real, basic economic growth.

Economists know that basic employment—growth employment—stems from real goods and mass production instead of from recrea-

tional services and near-luxury items that are not mass consumed.

Unfortunately, professional economists, including the ones in government, are an introverted lot. They mind their own little pet projects, and shy away from the outside world where spades are spades and hourly wages are bread and meat rather than jewelry and club dues.

This is what happened in the excise tax relief.

An honest effort has been made to increase consumer purchasing power by lowering prices.

But wage earners who produce our food, clothing, and shelter—canners, ladies' garment workers, plumbers—are just not going to buy more luggage, jewelry, and furs.

Shucks, they don't buy any right now.

On the other hand, we may be able to bowl more, play a lot of pool, and go nightclubbing after a day at the races.

Now, if some way were found to lower the prices of meat, shoes, and housing construction materials, we'd be helping our mass customers buy more that is produced by the mass of workers, the very backbone of our economy.

Anybody who is financially able to buy the tax-relieved extra goods and services is more able to pay for them than is the guy or gal who thinks first of eating, staying warm, and getting out of the rain.

This whole mess brings to mind the picture of the socialist drinking champagne at a charity ball for the needy.

Here again are the two reasons why we're more sick than we think:

(1) Tax relief is given to the higher-income-bracket folk who aren't going to use their savings to buy more goods that will increase employment. They've now got all that stuff they need.

(2) The noble effort to increase purchasing power is not directed at those goods that do increase the demand for workers in the expanding plants and for clerks in the retail stores.

Almost 200 years ago Adam Smith wrote of the distinction between productive workers and unproductive workers. His book still sells today—in large numbers, too—but nobody reads the thing. It's a conversation piece only—like Aunt Maud's truck garden.

Automobiles are no longer economic luxury items—except when they're used to impress the neighbors, just as are fancy foods, natty suits, and split-level mortgages. This we cannot avoid.

Modern civilization has added personal movement and transportation to its basic needs of food, clothing, and shelter. This was not brought about by greed or statute.

It came along with technology and communication. Movement of one's person from here to there and back again has become an economic and social fact of life. It's here to stay.

An excise tax on an automobile is like a sales tax on a loaf of bread, a blue denim outfit, or a tract bungalow.

We've got these, sure, but does that make it OK? Must we continue to make mistakes that can be averted by just a little common sense?

Technically and briefly, excise taxes should be eliminated on those goods that provide the most employment and that are purchased of necessity by the mass of people.

And such taxes should be maintained or raised on those goods and services that provide least employment and that are not purchased of necessity by the more affluent citizens.

This loss of huge "affordable" tax revenues at a time in history when we are forced to pour untold economic assets into war machines is an economic inequity born of superficial thinking.

John C. Hilly Delivers Commencement Address at St. Francis College

EXTENSION OF REMARKS
OF

HON. HUGH L. CAREY
OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

Wednesday, June 16, 1965

Mr. CAREY. Mr. Speaker, on June 5, Mr. John C. Hilly, one of New York's outstanding public figures, delivered an inspiring commencement address to the graduating class of St. Francis College in Brooklyn.

So that our colleagues may have the benefit of Mr. Hilly's remarks on that occasion, I include the text of his address:

COMMENCEMENT ADDRESS OF JOHN C. HILLY

This moment in the sun, this recognition, this conformation, this most serious responsibility began 4 years ago for most of you. Today represents the final step of this preparatory phase. You have manifested your intentions. You have had the desire and the great determination. You have qualified. St. Francis gives you its *imprimatur*, its blessing and its prayers.

Four years ago, as you looked ahead to the future, to this day, the road loomed deep and steep. You dared not raise your eyes in search of the distant horizon lest you become discouraged and fall by the wayside. Today as you look back and reflect on your journey so far, immediately you are struck with the thought that time seems inconsequential and is all too brief. The distance you traveled was not as long as you first thought. On the contrary, it was all too short. The road was not as rough or as rocky as it seemed. Too quickly have you arrived at this point, breathless, tired and somewhat confused in your thinking. You have conquered all. There are no other mountains to scale.

Four years ago, for the first time in our history, a Catholic was elected President of these United States. We truly had reached a new frontier. Our country was then, and still is, racked with deep rooted prejudices that dominate our thinking. This evil philosophy and way of life builds one false premise upon another. This rejection by the creatures of their Creator, this attempt to deny the existence of God and His teachings, brings mankind ever near to self-destruction. The erosion is slow but steady.

Atheistic communism continues its rampant attack and successfully divides and conquers more and more nations. Human life and man's eternal destiny to achieve the "Summum Bonum" have become mere pawns in the struggle for world domination. We point with pride to man's exploration of outer space. We sing a joyful song of progress, advancement, and achievement; yet, in the light of objective appraisal, at best, has been minimal. Perhaps it would be more accurate to say retrogressive. Our path, in our own country, is blocked by discrimination and segregation, by man's inhumanity to man.

Russia and China continue to worship false gods. The rest of mankind, including our beloved country, does little to resist, to rebuild, or to rearm for the final decisive showdown. The battle is being waged for the minds of men. In the farflung corners of the world today we see that time is beginning to run against us. These deadly forces continue their triumphant march. In many cases their cause receives assistance from

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subversive groups protected, yes encouraged, by our society. Aid also flows from the confused liberals in the name of constitutional guarantees. Our failure to act originates from a complete lack of understanding and appreciation of the issue involved or objectives that are being pursued. In many cases resistance is negligible since it is not the popular thing to do. It is easier and safer to seek obscurity in the crowd rather than to subject oneself to the taunts and ridicule of the mob. Many of us have forgotten sacred principles which once we cherished or in the interest of necessity have chosen to abandon them.

Today the New Frontier has been replaced by the Great Society. Your Franciscan diploma and degree is your passport of admission to this society. It is not transferable. It is personal. You and you alone must exercise this right and participate. It is your mandate.

Truly it has been said there is no easy way to make the most of life. If we follow the hedonists, believing that pleasure alone is the only good, nevertheless to make the pleasure possible requires some work. Of course, we do not subscribe to this irreligious concept. However, it is important to note that whatever we do or fail to do requires some degree of effort.

Your graduation gives you a deep obligation and a grave responsibility—one that is as indelibly imprinted and binding as your membership in the rudimentary priesthood imposed at baptism and confirmation. It is even stronger for you might argue that then you had no right of choice. You were infants or immature youths. Today, however, your choice is voluntary and fortified with determination and devotion. It is the product of your labors. It originates in your mind. It was achieved through your understanding and will. Your presence here is evidence that you do not seek to minimize or explain it away but rather you glory that you have been singled out for this special honor and all that it means.

We welcome you today, Franciscans all, as you emerge from the shelter of the classroom, the library, the laboratory and begin to assume your mantle of responsibility as member of the community. Never before in the history of man has the need been as pressing. You must become involved. You must make your commitment before it is too late.

It is estimated that over the next 30 years you have 70,000 hours of time and energy at your disposal for productive purposes. Viewed by the unthinking this seems like a limitless reservoir, however, considered in the light of the issues that you face and the questions that must be answered, it is apparent that this resource is small and precious; moreover, in view of your fiduciary relationship, you must exercise extreme care to see that it is spent wisely and only in the best interest of man.

Your goals and objectives must never be personal, triggered by self-interest of what may be considered the popular or acceptable point of view. You must be ever mindful of your dual role. You must not only love one another, but equally important, you must also serve one another.

Your love must be formed within the silhouette of the Divine Lover. It must not be self-centered or shallow. It must be strong, deep rooted and abiding. It must be self-sacrificing. It must be total and complete. It must be personal, yet, at the same time impersonal. It must be dedicated. It must originate and spring from your desire to actively cooperate with the Divine Plan and reason for your being.

Your service must be coequal. It must have all of the qualities that your love possesses. You cannot render lip-service to principles. You cannot be hypocritical or evasive. If you believe in the principle you

must be prepared to recognize and acknowledge it, regardless of the consequences. The cost of the price you may pay cannot be used by you as a barrier which prevents your acting nor can it be used as a cloak which conceals your identity. You cannot compromise as Henry David Thoreau proposed when he wrote "he hears a different drummer, let him step to the music which he hears, however measured or far away." We must hear only one song and follow but one drummer. The mere fact that in time we may be lawyers, doctors, teachers, artists, priests, brothers, nuns, public officials, or whatever course one may follow, does not provide us with any justification for our failure to act. On the contrary, we have an even greater reason for our commitment. We are Franciscans, sons and daughters of St. Francis. We are in truth, missionaries. We have a mission. We must roll back the blanket of injustice, prejudice, segregation, atheistic communism and all the other alien ways of life which today jeopardize world peace, deprives man of his human dignity, promotes the worship of false idols, and emphasized the transitory and the temporal.

We may seek to disclaim this awesome responsibility. We may try to avoid our involvement. We may pause for a second look. We may desire to reappraise our position. The created may raise their voices in protest, yet the day will come when an accounting must be made for our failures and our refusal to act.

In the limitless time allotted we have much to accomplish. We seek to obtain the beatific vision for ourselves and those we love and serve. Simultaneously we must exert our influences in government, business, our society, our community. We must plan for future generations. Those that follow are entitled to the same opportunities and advantages which have been ours. Our intellectual toll begins today. It must be direct and prompt. We must march forward with our banner held high, ever mindful of our motto "Deus Meus et Omnia." This is the way to success. This is the road to final and total victory.

(DR) WH Teague
Public Support of President Johnson's Position in Dominican Republic

EXTENSION OF REMARKS
OF

HON. OLIN E. TEAGUE

OF TEXAS

IN THE HOUSE OF REPRESENTATIVES

Wednesday, June 16, 1965

Mr. TEAGUE of Texas. Mr. Speaker, some time ago I sent to my constituents a questionnaire and one of the questions invited comments on President Johnson's stand on Vietnam. With very few dissenting votes, the public has overwhelmingly supported the President in his position with added comments concerning the position this country took in the Dominican Republic. If we are to meet the challenge of communism, we must meet it on every front, and this President Johnson has stated we will do. I admire him for it and will support him in this stand.

Consequently, I was particularly pleased when I read the following editorial in the May 18 edition of the Corsicana Daily Sun, Corsicana, Tex., one of the leading newspapers in my congressional district which supported the President in his intervention in the Dominican Republic.

[From the Corsicana (Tex.) Sun, May 18, 1965]

STAMPING ON FLAMES

President Johnson's statement that U.S. intervention in the Dominican Republic was essential because Communists had taken over the revolution is being supported by daily developments.

The time is past when an American President can run the risk of being fooled by a Communist takeover in Latin America. Castro's rise to power in Cuba provided an everlasting lesson. It drove home for Presidents and the State Department the absolute necessity for prompt action when the flames of revolt begin flickering on the American doorstep.

It may be a scare; it may be the real thing. It doesn't matter which. A risk can no longer be taken. The price of being fooled is much too high and dangerous.

It is one of communism's familiar techniques to have small, superbly trained leadership cadres ready to direct a revolution the way they want it to go. As for the masses, they will shout slogans, march and shoot under strong leaders who will insure that the prime targets are secured. So communism thinks and acts.

Speech of Hon. George H. Hearn

EXTENSION OF REMARKS
OF

HON. PHILIP J. PHILBIN

OF MASSACHUSETTS

IN THE HOUSE OF REPRESENTATIVES

Wednesday, June 16, 1965

Mr. PHILBIN. Mr. Speaker, under unanimous consent to revise and extend my remarks in the RECORD, I wish to include therein a very significant speech delivered before the 36th Annual Convention of the Association of Interstate Commerce Commission Practitioners by the able, distinguished Commissioner of the Federal Maritime Commission, the Honorable George H. Hearn:

ADDRESS OF COMMISSIONER GEORGE H. HEARN
OF THE FEDERAL MARITIME COMMISSION AT
THE 36TH ANNUAL CONVENTION OF THE AS-
OCIATION OF INTERSTATE COMMERCE COM-
MISSION PRACTITIONERS, MAY 13, 1965

It is a great pleasure and a signal honor to have been invited to participate in this 36th annual meeting of the Interstate Commerce Commission Practitioners' Association. I commend this conference for recognizing the inevitable trend toward the cooperation and coordination of those regulating the various modes of transportation for examining the peculiarities of the different transportation fields, and by including representatives of the Civil Aeronautics Board and the Federal Maritime Commission. An understanding of the potential of coordination among the Federal agencies regulating transportation presupposes an understanding of the regulatory schemes, as presently constituted, of the Interstate Commerce Commission, the Civil Aeronautics Board and the Federal Maritime Commission.

Having spent a few years at the Civil Aeronautics Board before assuming my present position with the Federal Maritime Commission, I can appreciate not only the problems occasioned by the differences in transportation modes, but also the problems occasioned by the sometimes divergent, procedural machinery and tools employed by the several agencies to common problems. In the interest of economy and purposefulness, I believe, much remains to be done in exploring